

The Classical Bulletin

Published monthly from November through April by the Department of Classical Languages at Saint Louis University, Saint Louis 8, Missouri. Subscription price: \$2.00 a year. Entered as second-class matter at the Saint Louis, Missouri, Post-Office under the Act of March 3, 1879.

VOLUME 30

FEBRUARY, 1954

NUMBER 4

The Classics and the Bible

The very fact that teachers of Latin and Greek are invited to participate in a Foreign Language Conference¹ is indicative of the position which the classics occupy in this country and at this time. Latin is still taught in our schools, together with French and Spanish; in our colleges, the classical languages trail in enrollment the other "foreign" languages. Even in the method of teaching, Latin courses adopt and adapt techniques which are successfully used in the more vocational training of modern foreign languages. This was not always the case. For centuries, Latin and Greek were the only languages taught in schools and colleges, and the teaching of modern languages, when it was first undertaken, followed the methods used in Latin and Greek. The same is true for scholarship in the humanities in general. Today, the classicists accept methods and aims of the students of modern literature, art, philosophy, and history, in their work on classical literature, art, philosophy, and history. Yet, only a century and a half ago, the situation was entirely different: the understanding of classical literature served as a model for the study of modern literature; and the same was true for art, philosophy, and history.

This modernization of the classics and of classical studies has certainly contributed a good deal to our better understanding of ancient civilization, but I fear that it has not been an unmixed blessing for the classics themselves. The study of Latin and Greek has declined in quantity and in quality, and classical scholarship has come more and more under the influence of modern historical science and modern literary criticism. To be specific, social and economic studies of ancient Greece and Rome have become fashionable, and the poetry of the Greeks and Romans has been subjected to standards which are derived from modern poetry.

Classical Studies and Biblical

Instead of criticizing this condition of classical studies, and instead of deploring its sterility, I should like to present to you an alternative which is both old and new. It is old, because its principles are classical and traditional, and it is new because it takes advantage of knowledge which we have obtained only recently. In brief, I should like to suggest that classical studies should be modelled on Biblical studies as they have been described in 1943

In this issue . . .

- The Classics and the Bible A. E. Raubitschek 37
Today's Aeneases, II D. Herbert Abel 40
Note on Latin Poetic Imitation Maurice P. Cunningham 41
Saint Augustine—354-1954 A.D. Editorial 42
Breviora: Deaths among Classicists, II (page 44).
Meetings of Classical Interest, II (page 44).
Contest for Teachers (Pauline E. Mandigo, page 45).
Batrachian Enclitics (The Reverend William G. Most, page 45).
Honors to B. L. Ullman (page 45).
Foundation—"The Renaissance Society of America" (page 46).
Scholarships of Classical Interest (page 46).
Christmas Meetings of the AIA-APA (page 46).
Book Reviews: Five Ancient Christian Writers Volumes: William P. LeSaint, S.J., *Tertullian, Treatises on Marriage and Remarriage*; P. DeLetter, S.J., *St. Prosper of Aquitaine, The Call of All Nations*; Thomas C. Lawler, *St. Augustine, Sermons for Christmas and Epiphany*; Joseph P. Smith, S.J., *St. Irenaeus, Proof of the Apostolic Preaching*; Ludwig Bieler, *The Works of St. Patrick*; St. Secundianus, *Hymn on St. Patrick* (M. Joseph Costello, S.E., page 47).
Materials Available through the office of THE CLASSICAL BULLETIN 48

by Pope Pius XII, in his encyclical letter entitled *Divino Afflante Spiritu*, and devoted to "Biblical Studies and opportune means of promoting them."² Since the Holy Bible is a common possession of Catholic, Orthodox, and Protestant Christians, there is nothing essential in this encyclical which does not apply to all Christians alike.

Before presenting to you the main points of the papal encyclical and before suggesting certain applications of these points to classical studies, I should like to explain briefly the validity of the analogy between Biblical and classical studies as well as between the Bible and the classics. Let me proceed from the obvious and superficial to the less obvious and essential. Both the Bible and the classics consist of writings which belong to roughly the same period. The Old Testament was translated into Greek before the time of Christ, the New Testament was written in Greek, and both the Old and New Testaments were translated, still in antiquity, into Latin. Thus the language of the Bible is primarily the same as the language of the classics.

Historically, Christianity originated in the classical period, and Christ as man, infinitely superior though He is, brings to mind the great figures of classical history, Homer, Socrates, Alexander, and Augustus. Our civilization is both Christian and

classical, and these two elements are not separate but combined since the patristic age, perhaps even since the apostolic age. The Bible contains God's words addressed to man and expressed by man, the classics embody man's own effort at understanding himself, the world, and God. The appeal and the relevance of the Bible and of the classics are universal and timeless. While the overall purpose of the Bible is salvation of the soul, that of the classics is education of the higher faculties, the emotions, the will, and the reason. These two purposes do not conflict with each other, but they supplement each other. In our civilization, education of the soul leads towards the salvation of the soul, though it does not ensure it.

Enough has been said to indicate the close relationship between the classics and the Bible and accordingly between classical and Biblical studies. Just as the Bible is not one religious document among many but our Holy Scripture, so the classics are not some body of literature but the basis and foundation of our literature. Let us examine, therefore, briefly the present condition of Biblical studies, and see what benefit we may derive from this examination for our own conduct of classical studies.

The Encyclical: First Point

The first observation made by Pius XII on the present conditions of Biblical studies concerns the archaeological discoveries of the last fifty years, including not only the excavations of ancient sites but also the recovery of written records on stone, on papyrus, and on parchment. To this may be added our increased knowledge of the ancient languages derived not only from new material but also from a more careful and scientific examination of the old. As a result of these studies, a great deal of work is being done in the field of textual criticism, following the precept given by Saint Augustine that "the correction of the codices must be the first and watchful care of those who desire to know the divine Scriptures: incorrect manuscripts must give place to emended ones" (*De Doctr. Christ.* 2.12).

Applied to the classics, this would mean that the increased epigraphical and papyrological evidence and our increased knowledge of the ancient languages should be used in a careful reexamination of the texts of the classical authors. That this is not sufficiently being done can be seen by the small amount of textual criticism and of new editions resulting from it. Even when new editions are being made, they do not take enough advantage of our increased knowledge of the ancient languages. At the same time, the discovery of inscriptions and of papyri, and general linguistic discoveries have produced the independent and self-sufficient disciplines of epigraphy, papyrology, and linguistics; scholars working in these fields have lost sight of their primary obligation, namely to contribute to a better

understanding of the classical authors, their text, and its meaning.

Second Point: Meaning

This consideration leads directly to the second point made by Pius XII regarding the interpretation of the text, a point which has even greater bearing on classical studies than the first. The most important task, we are told, is "that of discovering and expounding the genuine sense of the Sacred Books. In discharging this function interpreters should bear in mind that their chief aim must be to discern and determine what is known as the *literal* sense of the words of the Bible <'from which alone,' as Aquinas excellently observes, 'an argument can be drawn'>." This literal meaning of the words they must investigate with every care by means of their knowledge of languages, using the help also of the context and of comparison with parallel passages—aids which are all commonly employed also in the interpretation of profane writings for the clearer understanding of the author's meaning." One could gather from this statement that Biblical studies follow in this respect classical studies, and this is true historically. Unfortunately, modern scholarship in the classics often looks down upon the investigation of the mere literal meaning and engages in both higher and deeper interpretation which is designed to reveal meanings which may never have been intended by the classical author.

Here the following warning of Pius XII is especially appropriate: "They must be scrupulously careful not to propound other metaphorical meanings as though they were the genuine sense of Sacred Scripture." For we want to learn the meaning of the text itself "rather than what some eloquent speaker or writer is expounding with a dexterous use of the words of the Bible." These wise words contain, perhaps unintentionally, a clear condemnation of a good deal of modern literary criticism, especially applied to the works of the classical authors. The rich meaning of classical literature does not require such fanciful interpretations as are only too often proposed in order to show the cleverness of the interpreter rather than to discover the true meaning of the piece of literature which is being interpreted.

Third Point: Past Interpretations

Closely connected with this emphasis on the investigation of the literal meaning is the further recommendation made by Pius XII that the task of the interpreter "will be greatly helped by the careful study . . . of the distinguished commentators of the past. Although sometimes less well equipped with profane erudition and linguistic knowledge than the interpreters of our own time, . . . they excel in a delicate perception . . . and in a wonderful keenness of understanding, which enable them to penetrate

far into the depth of the word of God." Once more, students and scholars in the field of the classics should listen to this message, and read the commentaries on classical authors written in antiquity, during the Middle Ages, and in the course of the last four centuries. In doing this, they will experience a close association with the learned tradition of our civilization, and they may often find substantial encouragement in their own work. To neglect the experience and the contributions made by our predecessors is not only a sign of arrogance but also of ignorance.

Fourth Point: Use of Ancillary Studies

While the preceding comments were especially concerned with the establishment and interpretation of the texts, Pius XII has also some sound advice on the position of archaeological and, generally speaking, historical studies. Such studies, which were originally undertaken as an aid to the understanding of classical literature, have recently attained an independent existence and tend to overshadow and even to eliminate the study of the classical authors themselves. "Let the interpreters," says Pius XII, "be especially careful not to confine their exposition—as unfortunately happens in some commentaries—to matters concerning history, archaeology, philology, and similar sciences. These should indeed be given their proper place so far as they may be of assistance to the work of interpretation; but commentators must have as their chief object to show what is the theological doctrine . . . of each book and text."

Let us plead guilty, once more, of having lost sight of the proper aim of classical studies, which is not the discovery of any and all details of ancient civilization but rather the understanding of the masterworks of classical literature. While in Biblical studies the theological doctrine occupies the place of prominence, in classical studies this place must be given to human doctrine, that is, to the rational exposition of man's problems and of his position in this world. Apart from classical literature, the knowledge of ancient civilization has a mere antiquarian interest, just as Biblical civilization apart from the Bible. Without the classics and the Bible, man would have no more reason to study classical and Biblical civilization than to concern himself with Egyptian, Mesopotamian, Indian, Chinese, or even primitive civilizations.

Biblical and Classical Studies—Differences

There is one essential difference between the classics and the Bible which I wish to stress and interpret in concluding my remarks. Not only does the Bible contain the word of God while the classics are the words of men, but the Bible presents an authentic and uniform message while the classical authors are neither free from error nor do they always agree

among themselves. We know, however, that the attainment of the ultimate truth is beyond the reach of mortal men, and we should not assume that the classics are immortal in this respect. Their great quality lies in form, in scope, and in method, which are all within human reach and which have been perfected by the classical authors to a degree which makes them models for all later time. While the excellence of formal expression, in art and literature, has been long recognized and has been emphasized in Saint Basil's famous essay, we do not seem to be equally aware of the significance of scope and method. The scope of the classics is indeed all-embracing and universal; they include clear formulations of virtually all problems which are faced by man, in natural science, in systematic philosophy, and in the practical fields of morals and politics. In offering various solutions to these problems, the classical authors have developed and employed methods of fact finding, of logical reasoning, and of artful presentation, which can serve as models even today when our material evidence has been so enormously increased. It is therefore justified that classicists should be proud of their calling and humble towards their subject; theirs is a task as dignified in the field of human knowledge as is that of the Biblical scholar and theologian in increasing our knowledge of God.

A. E. Raubitschek

Princeton University

NOTES

1 This paper was read during the Sixth University of Kentucky Foreign Language Conference, Lexington, Kentucky, April 25, 1953. 2 Published in English by the Catholic Truth Society (London 1944).

Est enim ita natura comparatum, ut nihil aequè amorem incitet et accendat quam carendi metus.

—Plin. *Ep.* 5.19.

Ipsa quae praecipuntur per se multum habent ponderis . . . sicut illa Catoniana: "emas non quod opus est, sed quod necesse est; quod non opus est, asse carum est."—Sen. *Ep.* 94.27.

Et nomen pacis dulce est et ipsa res salutaris, sed inter pacem et servitutem plurimum interest. Pax est tranquilla libertas, servitus postremum malorum omnium, non modo bello sed morte etiam repellendum.—Cic. *Phil.* 2.113.

With all his admiration for great men and deeds, what most of all kindles Livy's imagination and sustains his enthusiasm is a subject larger, and to him hardly more abstract, the Roman Commonwealth itself, almost personified as a continuous living force.—Mackail.

Today's Aeneases, II

(Concluded from the January number)

Integrated studies in special literary types, such as classical drama, classical epics, classical oratory, or the beginnings of literary criticism, can be offered in conjunction with the departments of English and speech. It would seem, from my own experience with such courses, that a better cross-section and a more unified picture of classical culture can be gained from the study of one such type, rather than from a survey of Latin literature in English with readings from an anthology. Courses in ancient history whose content will be original sources in translation can be offered with the cooperation of the department of history. In political science a very interesting course can be developed around the statecraft of Plato or Aristotle, with readings from English translations of the various Greek sources.

We are to stress in such courses the development of the individual man. And not only there, but in our regular Latin courses as well. Aeneas will become more than a figurehead; he will become a Roman, any Roman, every Roman, but withal *one* man, one man such as every Roman should strive to be. He will surpass his trials, as every good Stoic should; he will overcome his indecisions; he will foresee things before he does them. And yet he will be a *man*, not a machine. He will not be a mere cog in the wheel of Roman society. He will shrink from being the cold-blooded reasoning machine that Stoic philosophy demands of its perfectionists, for *men* are not like that. Thus it is that he will give way to anger against Turnus, and to pity for Lausus and for the unburied dead. For man is made of mind and heart, not of mind alone. There are *lacrimae rerum*, and indeed *mentem mortalia tangunt*.

We may stress in such courses as are given in English the extending influence of classical authors on the life and culture of the West; a course in Vergil and his influence can include the reading of Camoes' *Lusiad*, of Tasso's *Jerusalem Delivered*, of Milton's *Paradise Lost*, and can be developed into a component part of the school's World Literature program.

Common Problems in All Ages

We should stress in such courses the great problems which have faced men of all ages; we can see how one great man, an Oedipus or an Orestes, attempted to solve such problems. We can note the advance or degradation of the nobility of character; we can emphasize the importance of freedom of will for the individual man. We can see with Horace, while we read the author of the Trojan War, what is beautiful and what is ugly, better than Chrysippus or Crantor can tell us. And in Homer we see these problems and these questions, not as group activities, but as the acts of a single man, a Nestor, an Odys-

seus, an Agamemnon. We can see the importance of a faith in something beyond the here and the now when we find a Croesus preparing such elaborate plans to make sure that he is getting an authentic divine response from the most trustworthy divine source.

In all such ways we may appeal to the mass of students, for the earth is full of our labor. But let us face the fact that such courses and such lectures are not Latin, and should not be labeled or accredited as such. Nor are they the core and center of our work. It is to our courses in the language itself that we should devote our greatest efforts, efforts which I believe should not be devoted to the popularizing and sugar-coating of Latin teaching. There is no royal road to Latin; like the Virtue of Simonides it stands on rocks that are hard to climb.

The Workings of Language

There is no substitute for memory, and the memory is like a muscle or a nerve in the finger. The athlete who shuns the jumping rope or the punching bag, the pianist who shirks his practice hour, never receive the prize. The memory that does not memorize gets weaker with each passing day. There is no substitute for repetitive drill—the same sounds consistently dinning in my ears will not deafen me, but they become a part of me waiting to be called upon for an automatic response; they do not stultify or impede my normal progress in other fields any more than the sounds in a boiler factory impede the normal conversation of people who work therein. There is no substitute for the systematic acquisition of vocabulary; association with the English derivative may prove an aid to comprehension, but all too often results in guess-work and the choice of badly connotated words. There is no substitute for grammatical analysis, for there is enough lack of logic in the world without encouraging our students in it. And finally, at the higher levels, there is no substitute for the ability to think in Latin, for the need to discard translation for reading.

Language is essentially the communication of ideas by certain symbols within a given structure. If one knows the symbols, that is, the words, and one understands the structural form, then one knows the language. It is as simple as that. But to do this one needs a memory, a well-developed and accurately functioning memory, a memory which has been drilled and regimented to the point where it can perform where called upon. Few students who come to us have such a memory when we first meet them. It is a challenge to us to develop it. And it cannot be developed painlessly and easily, without drudgery. Nor can it be developed in everyone, any more than one can make a star fullback or a Paderewski out of any student who may come to him. Let us face the fact that we shall have grade mortality, like the

poor, with us always. Not every freshman who reports to the coach "makes the Varsity"; not every singer who is auditioned "makes the Ed Sullivan Show." There is such a thing as mental superiority or intellectual aristocracy even where all men are created equal and endowed with certain inalienable rights. Our humanism is not to be mislabeled humanitarianism any more than it is to be confounded with socialism. The humanism of the classics is a picture of selectivity, not of homogeneity, particularly in its emphasis and glorification of the worth, the achievements, and the integrity of the individual man. Spartan life was state socialism, but Sparta has left us no monuments comparable to those of individualistic Athens. Rome may have grown great because of the collective action and decrees of *senatus populusque Romanus*, but the individual father of the family was the keystone of the Roman life, and the integrity of his family the bulwark of its culture.

The Type of Teachers Needed

There is a need for inspired and courageous teachers of Latin who will see the problem in its stark reality. It is no different now from what it ever was. Years ago we never had the opportunity to make contacts with the masses; the masses did not come to high school or college. Now we are faced with a large group of students, all of whom can profit from the lessons of classical experiences, but only some of whom have the mental qualifications to fit the mould of the Latin student. Those qualified, relatively few in comparison to the mass, are probably comparable in number and ability to what we did have thirty or forty years ago; the vast majority of the others would not have been attending school. In this situation, what advice can we gather from our own masters? To quote only one, Horace, we find:

Neque te ut miretur turba labores,
Contentus paucis lectoribus. An tua demens
Vilibus in ludis dictari carmina malis?
Non ego!

Let us then, following Horace, and as he would do taking Nature as our guide, make a division in our objectives by offering background and culture courses for popular consumption, and not allow such background or extraneous material to detract from the achievement in the language itself in those courses offered in Latin. Cultural objectives, group thinking on social problems, the building of an English vocabulary, integration with courses in modern languages—all very laudable in their places—may tend to obscure the primary objective of learning Latin. Emphasis on group development may easily lead to a neglect of individual development. We must return to developing the individual; we must train him to exercise his memory, to think, to apply his reason to a given problem of diction or syntax, not

as one of a group but as an individual. We must return to the study of the individual person, to the generalship of a Caesar, to the politician Cicero, to the patriot *pius Aeneas*. It is important today, in a free world, that man be conscious of himself as man, not as a member of a committee; it is important that he erect his manliness in the likeness of his father or his hero or his Christ, not on the likeness of some composite group; it is important that he retain his essential oneness in society and not be swallowed up in a collective consciousness, if he is to preserve freedom of will in his own living and freedom of action in the state. These ideals he can realize from his study of Latin; these thoughts it is our duty to impart to him. Truly, *quae regio in terris nostri non plena laboris!*

D. Herbert Abel

Loyola University of Chicago

Note on Latin Poetic Imitation

The fact that imitation is a normal feature of the technique of the classical Latin poets is well known, but the loss of so much classical poetry prevents us from studying the technique of imitation except in rare instances. However, a fortunate combination of circumstances has preserved for us not only the Greek original of a passage in the *Georgica* but also two other versions of the same Greek passage by Latin authors earlier than Vergil. One of these is by Cicero and was made about 60 B. C.; the other is by an older contemporary of Vergil, Varro Atacinus or Varro of Atax, who lived from 82 to about 35 B. C. The practical identity of subject matter in the three Latin passages permits and indeed invites us to compare the poetic technique of each of the three writers.

Aratus in Cicero

To show what can be done in this way, I have chosen to discuss the Latin versions of two lines in Aratus giving one of the signs of coming rain. The lines in Aratus may be paraphrased as follows (*Phaenomena* 954-955): "And cattle before rain from heaven looking up at the sky sniff the air."

Cicero's version of these lines is as follows (*Div.* 1.15):

mollipedesque boves spectantes lumina caeli
naribus umiferum duxere ex aere sucum.

The compound adjective *mollipedes*, which is in the style of the older fashion of Latin poetry, makes an effective word, because at first one wonders how Cicero can use it of *boves*, but then one sees that it has an appropriateness. Though the hoof is hard, the gait is dainty; and in the epithet Cicero achieves a poetic perception of the fact. The words *lumina caeli* overtranslate Aratus' οὐρανόν, "sky;" and the special reference of the word *lumina* seems irrelevant to the context here. But the next line has an

(Continued on page 43)

The Classical Bulletin

Published by the Department of Classical Languages
at Saint Louis University

EDITORIAL COMMITTEE

William Charles Korfmacher.....	Editor
M. Joseph Costelloe, S.J.....	Associate Editor
Chauncey Edgar Finch.....	Associate Editor
Marcus Anthony Haworth, S.J.....	Associate Editor
Francis Charles Hunleth, S.J.....	Associate Editor

Address: 3650 Lindell Boulevard, Saint Louis 8, Missouri.

Subscription: \$2.00 per year. Single copies: 40c. To members of the ACL, CAAS, CAMWS, CANE, and CAPS, \$1.60 per year, through the Office of the Secretary-Treasurer of each of these organizations.

Concerning subscriptions, renewals, books, pamphlets, advertising, and the like, please address the Editor. Concerning manuscripts for possible publication, address any member of the Committee.

Volume 30 February, 1954 Number 4

E D I T O R I A L

Saint Augustine—354 - 1954 A.D.

Sixteen centuries have passed, bringing us in 1954 to an anniversary year for the great Saint Augustine, who was born at Tagaste, in Numidia, on November 13, 354 A.D. Of the hundreds of thousands who in that fourth century peopled the earth, and even of the more limited number who were his contemporaries and compatriots in North Africa, relatively few are known to us even by name, and to only a handful has history given her accolade of enduring fame. Yet Augustine, renowned in his own times, has for his mighty achievements grown with the succeeding centuries, and stands today, serenely unchallenged, among the distinguished galaxy of those who have fashioned the thinking of the Christian world.

The huge bulk of his writings might suggest that he had passed his days in scholarly retirement. But, instead, his was a very busy and active life—student, teacher, priest, bishop suggesting the successive stages of a career that was to extend until August 28, 430, when he died after thirty-five fruitful years as head of the see of Hippo, his demise occurring when the barbarian Vandals were investing the city in a siege that was to result in its capture and pillage. His zeal in composition, prompted oftentimes by crises and problems which demanded instant attention in the way of authoritative written pronouncement, has resulted in a majestic sequence of literary products that stand as a monument of learning and stylistic finish.

There is no need here to list them in detail—works philosophical and rhetorical, works apologetical and moral, sermons and homilies, letters. They reveal the greatness and sweep of Augustine's mind and his genius. Perhaps, for the general reader, three

are of greater appeal than all the others: the *Confessiones*, the diary of a soul in quest of the truth which is God, composed about 400; the *De Civitate Dei*, embodying a comprehensive philosophy of history and directing men's minds from the City of the World to the City of God, and completed in 426; the *Retractationes*, a wondrous return by the writer to all that he had composed during the years, in order to modify and to correct, dictated by him in 427 or 428.

The universal interest in Augustine, the respect and admiration for his sanctity, his learning, his zeal, his genius, are shared, of course, by those who may choose to prescind from Augustine the saint and to consider Augustine the man, or to defer their evaluations of him as a bishop while they weigh him as a literary performer. As a man, he appeals as one who rose from the depths of sin, through long struggle, to the heights of holiness; as a thinker with a purpose and an aim, who could not be satisfied until that aim was attained. "On a sudden," he says (upon having read the *Hortensius* of Cicero, a work regrettably lost to us of today), "all empty hope cheapened in my sight, and I longed with an unbelievable seething of the heart for the deathlessness of wisdom, and I began to rise, in order that I might return to Thee" (*Conf.* 3.7). As a writer of literature, he compels undying respect for the wizardry of a Latin style that embodies the great traditions of classical Latinity, and yet is distinctively and ineradicably his own.

Thoroughly modern—and thoroughly old—is his driving search for truth. That consuming passion to know, that thirst for knowledge and for wisdom, which we of today profess to venerate as a basic drive to a mastery of the physical world and the betterment of human society, as well as to a perfecting of the individual human being, was fundamental in ultimately making Augustine the seer and the saint. It brought him to his first inadequate examination of the Holy Scriptures, to the vagaries of Manichaeism, to the New Academy and the writings of the Neoplatonists, and finally under the grace of God to the Catholic Church.

This anniversary year can add little to his stature; yet for us, who may be led to reexamine his greatness, it may well bring a fuller and happier understanding of one who stands as a bridge between classical antiquity and the new Christian world of the fourth and fifth centuries and thereby of the world of today—a bridge most felicitously symbolized in the fact that the pagan *Hortensius* of Cicero started Augustine on the way that was to bring him at long last to the Refuge of Truth.

—W. C. K.

Cicero, disertus ille artifex regendae rei publicae.
—August. *De Civ. Dei* 3.30.

Latin Poetic Imitation

(Continued from page 41)

effective roll to it, which comes in part from the compound *umiferum*, which is especially excellent with *sucum*, as it makes a tightly knit phrase out of the whole line. In the use of the compound itself, Cicero gets some of the plastic quality of the poetic Greek use of semiredundant epithets. Having chosen to make his poetic perception and statement emphasize the latent moisture in the air, Cicero seems satisfied to use relatively colorless words in the rest of the line; *naribus* stands without an epithet, and *duxere* is perhaps the simplest word he could have chosen for his purpose. But the total effect of these two lines is very pleasant and may be quite favorably compared with Aratus' own lines.

Aratus in Varro Atacinus

Somewhat later than the time of Cicero, this same passage in Aratus served as a model for another poet, more famous in his day, Varro of Atax (apud Servium auctum, *Ad Verg. Georg.* 1.375) :

et bos suspiciens caelum—mirabile visu—
naribus aerium patulis decerpit odorem.

Varro, writing in the newer style, has given up the old fashioned poetic compound adjectives. His change of the cattle from the plural to singular (*bos*) permits him a dactyl in the participle (*suspiciens*), without the heavy effect that the plural would give. In fact, *suspiciens caelum* is better than Cicero's phrase, because it avoids the irrelevance of the word *lumina*. But, in this context, the last words in Varro's line (*mirabile visu*) look suspiciously like mere padding. There seems to be nothing in the ancient literary theory of the wonderful (*mirabile*) to give the idea special point here. The next line, however, is pure Vergil in its music. By giving each noun its epithet, though in chiasmic order, Varro has kept the good qualities of Cicero's line, while getting rid of the compound adjective, which Latin literary taste had rejected. But the way in which the sense moves forward line by line still shows the influence of the earlier technique. In this respect, Varro's lines remind one of much of Lucretius.

Aratus in Vergil

Last in this series of imitations of Aratus is a line and a half in the *Georgica* (1.375-376) :

. . . aut bucula caelum
suspiciens patulis captavit naribus auras.

Although Vergil obviously imitates Aratus, it seems no less clear that he has also been influenced by Varro and by Cicero, too. The ancient commentary that goes under the name of *Servius auctus* expressly states the debt to Varro. We can easily agree when we note the similarities. *Bucula* (singular) corresponds to *bos*; *caelum* / *suspiciens* to *suspiciens*

caelum; and *patulis* . . . *naribus* to *naribus* . . . *patulis*. But Vergil has given up the close correspondence between lines and units of meaning, so that he can do more effectively in a line and a half what Varro did in two. The extra words that pad out Varro's line are gone. Vergil's sentence falls into two phrases or sections (from *aut* to *suspiciens* and from *patulis* to *auras*). By running the first phrase over into the following line, Vergil sets up an opposition or conflict between the metrical unit (line) and the sense unit (phrase). This clash is then resolved in the second line, where phrase and line end together. We may regard the word *patulis* as one beneficiary of this metrical effect. In Varro, the word is primarily an ornamental epithet; but in Vergil the sense pause before *patulis* lends it a slight rhetorical emphasis. The result is that *patulis* now becomes in the best sense picturesque, as it adds an interesting visual element, which is subtly reinforced by the use of the frequentative verb *captavit*.

As the Servian commentary says: *hic locus de Varrone est*. But Cicero too seems to have made a contribution to Vergil's version. Where did *bucula* come from? Aratus uses the masculine plural, as does Cicero; Varro says *bos*. We may say then that the singular comes from Varro; but in the use of the feminine diminutive I think Vergil sought to keep something of the delicacy Cicero had achieved with his epithet *mollipedes*.

Seneca on Poetic Imitation

An excellent commentary on the principles of poetic imitation exemplified in these three passages can be found in one of Seneca's letters to Lucilius (79.5-6). Seneca encourages Lucilius to attempt a poetical description of Mount Aetna. He says:

Ovid did not avoid this theme because Vergil had treated it fully; nor did both of them deter their successor Cornelius Severus. The topic in fact was a happy one for all three, and those who came first did not forestall further attempts but rather opened the way for them. Of course, it makes a deal of difference whether a topic is worn out or merely cultivated. In the latter case, old discoveries lead to new ones. The last man is in the best position. He finds a ready supply of words, which only need a new arrangement to achieve a new effect. It is not as if one were stealing them, for they are common property. (*Praeterea condicio optima est ultimi; parata verba invenit quae aliter instructa novam faciem habent. Nec illis manus incit tamquam alienis. Sunt enim publica.*)

The principle of imitation here stated by Seneca was obviously that followed by Vergil; and I believe that this comparison of the three versions of the theme from Aratus helps to show how the principle operated in practice. Certainly in Varro Vergil found *parata verba*, and by arranging them in a different way he also achieved what Seneca calls *novam faciem*.

We hear constantly of Greek predecessors being imitated by the classical Latin poets, especially Vergil. But, except in rare instances like the present one, we may not realize that the Latin poets often

worked not only with the Greek model before them, but also with one or more earlier Latin imitations of that model. Here, it would be altogether misleading to speak of the passage of Vergil merely as an imitation of Aratus. It is, of course. But it is also an imitation of a traditional poetic theme written in a literary climate in which such imitation was itself part of the professional technique of the poet.

Maurice P. Cunningham

Lawrence College,
Appleton, Wisconsin

Breviora

Deaths among Classicists, II

Not previously noted in these columns are the deaths of the following, most of them among the group listed at the Eighty-fifth Annual Meeting of the American Philological Association (December 28-30, 1953). To the survivors of all, THE CLASSICAL BULLETIN expresses its deep condolences.

Emmy Brockelmann, Saint Louis physician, died on July 29, 1953. She was sincerely interested in all things affecting the *studia humaniora* and was long an active member and officer of the Saint Louis Society, Archaeological Institute of America.

Edward C. Chickering, of New York City, member of the APA since 1920, died on December 26, 1952.

Karl P. Harrington, emeritus staff member of Wesleyan University (Connecticut), life member of the APA, died as a nonagenarian on November 14, 1953. The fruits of his long and active career included books of selections: *The Roman Elegiac Poets* (1914) and *Mediaeval Latin* (1925); and a volume in the series *Our Debt to Greece and Rome*, his *Catullus and His Influence* (1923).

Linwood Lehman, of the University of Virginia, life member of the APA, died on January 22, 1953.

Charles W. Peppler, of Duke University, life member of the APA, died on May 12, 1953.

David Thomson, of the University of Washington (Seattle), life member of the APA, died on October 28, 1953.

Meetings of Classical Interest, II

January 16, 1954: Luncheon Meeting of *The Chicago Classical Club*, at the Chicago Bar Association, under the presidency of Professor D. Herbert Abel, of Loyola University (Chicago). The guest lecturer, Chauncey E. Finch, professor of classical languages at Saint Louis University, spoke on "The Role of the Classics in the Lives of Tolstoy, Turgenev, and Dostoevski."

February 12-13, 1954: Fourteenth Annual Meeting of the *Illinois Classical Conference*, at Decatur, Illinois, under the presidency of Dean Mary V. Braginton, of Rockford College. Included will be a panel entitled "A Linguistic Approach to Latin," with Eleanor Huzar, of the University of Illinois, and Sister Mary Donald, B.V.M., of Mundelein College. Professor Norman Pratt, of Indiana University, will be guest lecturer.

February 13, 1954: Forty-seventh Annual Joint Meeting of the *Eastern Massachusetts Section, The Classical Association of New England*, and the *Classical Club of Greater Boston*, at the Museum of Fine Arts, Boston, Massachusetts, with words of welcome by Cecil T. Derry, president of the Eastern Massachusetts Section, CANE. The program will be featured by a symposium entitled "The Professions View the Classics."

March 27, 1954: Annual Spring Meeting of the *Northern Section, The Classical Association of the Pacific States*, at the University of British Columbia, Vancouver, British Columbia, under the presidency of Professor P. C. F. Guthrie, of the University of British Columbia. It is announced, too, that the Annual Meeting of *The Classical Association of the Pacific States* as a whole, under the presidency of the Reverend Lloyd

R. Burns, S.J., of the University of San Francisco, will be held, at a date yet to be announced, in conjunction with the *Central Section, The Classical Association of the Pacific States*.

April 2-3, 1954: Forty-eighth Annual Meeting of *The Classical Association of New England*, at Bowdoin College, Brunswick, Maine, under the presidency of Professor Josephine P. Bree, of Albertus Magnus College.

April 9-10, 1954: Meeting of the *Pacific Northwest Conference of Foreign Language Teachers*, at the State College of Washington, Pullman, Washington, including at least one separate meeting, according to present plans, for teachers of classical languages.

April 9-10, 1954: Twenty-ninth Annual Meeting of the *Mediaeval Academy of America*, at the Pontifical Institute of Mediaeval Studies, Toronto, Canada, under the presidency of Professor William Edward Lunt, of Haverford College.

April 22-24, 1954: Seventh Annual *University of Kentucky Foreign Language Conference*, at Lexington, Kentucky, under the directorship of Professor Jonah W. D. Skiles (classical languages), with Professors Hobart Ryland (Romance languages) and Paul K. Wittaker (Germanic languages) as associate directors. There will be general sessions and the following special sections: classical languages, French, German, Hebrew, Italian, Spanish, Latin American literature, Slavonic languages, Biblical and patristic languages, comparative literature, linguistics, high school teaching of classical languages, high school teaching of modern languages, teaching of languages in the elementary school, folklore, and international relations.

April 22-24, 1954: Fiftieth Anniversary Meeting of *The Classical Association of the Middle West and South, Inc.*, at Hotel Sheraton, Saint Louis, Missouri, under the presidency of Professor William E. Gwatkin, Jr., of the University of Missouri. A Special Committee on Fiftieth Anniversary Observance will be headed by Professor B. L. Ullman, of the University of North Carolina. Complimentary Teas will be tendered by both Washington and Saint Louis Universities.

April 23-24, 1954: Twenty-sixth Annual Meeting of *Eta Sigma Phi Fraternity*, at Saint Louis, Missouri, on the invitation of the local chapters at Washington and Saint Louis Universities, with sessions at both campuses and at Maryville College. Faculty sponsors of the local chapters, cooperating with the Student Committee on Local Arrangements, are Dr. Frank G. Pickel, of Washington University, and the Reverend Marcus A. Haworth, S.J., of Saint Louis University.

April 30-May 1, 1954: Annual Iowa Classical Conference, sponsored by the *State University of Iowa* through its department of classical languages, of which Professor Gerald F. Else is head. Directorship of the Conference will be in the hands of Professor Oscar E. Nybakken, of the same department.

Week of May 3, 1954: Third Annual *South-central Renaissance Conference*, at the University of Arkansas, Fayetteville, Arkansas, under the presidency of Professor George Whiting, of The Rice Institute, Houston, Texas. This is announced as "an interdisciplinary conference on all matters of interest in the Renaissance to historians and critics of: art, architecture, languages, law, literature, music, philosophy, politics, science, speech, theatre."

June 17-19, 1954: Seventh Latin Institute of the *American Classical League*, at Miami University, Oxford, Ohio. Chairman of the Program Committee is Professor Clarence A. Forbes, of Ohio State University. The theme of the Institute will be *Sapere Aude*.

June 23-24, 1954: Fifteenth Annual Latin Teachers' Institute at *Saint Louis University*, under the chairmanship of Professor William C. Korfmacher. The general theme will be "Facing Tomorrow's Crisis in Latin." The visiting lecturer will be Professor Lillian B. Lawler, of Hunter College, editor of *The Classical Outlook*.

June 28-July 17, 1954: Sixteenth Annual Institute on the Teaching of Latin, at *The College of William and Mary*, Williamsburg, Virginia, under the direction of Professor A. Pelzer Wagener. "Emphasis," it is announced, "will be laid as heretofore upon curricular and classroom problems, treated through lectures, discussions, a demonstration class, and an afternoon workshop. Special attention will be given this year to audio-visual procedures in instruction."

Contest for Teachers

"Why I Teach," a contest for teachers, to encourage good teachers to remain in the teaching profession, and eligible young people to enter it, is again being sponsored by the American Legion Auxiliary. The contest opened November 1, 1953, and closes at midnight May 1, 1954.

Mrs. Carl W. Zeller of Gibsonburg, Ohio, National Security Chairman of the American Legion Auxiliary, in announcing plans for the contest, which was held last year and is being continued as part of the national security program of the Auxiliary, said that contestants must have completed five years of teaching by June 1, 1954, and that each entry must be accompanied by a signed statement of release, giving the American Legion Auxiliary permission to use the entry.

The subject of this year's contest is, "The purposes and goals of a teacher in a free America." The form of the essay must be an open letter to a high school graduate, and the entry may not exceed 300 words, nor be less than 100.

Both Divisional and National awards will be given. The Divisional awards will consist of a fifty-dollar U.S. savings bond, to be given to the contestant having the winning entry in each of the five Divisions. The National award will consist of a \$250.00 U.S. savings bond, and will go to one of the five Divisional winning contestants. In addition, each Department may give a Department award if it desires. The judges will be selected from an outstanding group of citizens. Each Department, or state, has fixed midnight of May 1, 1954, as the deadline for the state entries. The winning entry will then be forwarded to the Divisional national security chairman by June 15, 1954, and the winning entry in each Division should be forwarded to the national vice-chairman of the National Security Committee, Mrs. Lamont Seals, Homer, Louisiana, by June 25, 1954.

Pauline E. Mandigo

American Legion Auxiliary,
New York 36, N.Y.

Batrachian Enclitics

"If the preceding word has a circumflex on the penult, it receives an additional accent—the acute on its ultima—from the following enclitic, which loses its accent to the preceding word."

So runs one of a half-dozen rules as commonly given in the presentation of Greek enclitic accent. Of course, one can, if one wishes, merely omit all accents in the teaching of Greek (a thing, *horrible dictu*, not unknown in the present decline of Greek). But there are other ways to face the problem of teaching the students enclitic accent. Now for those who do not disdain to borrow the methods of Mr. Disney, and with due acknowledgements to Aristophanes' *βάτραχοι*, we submit the following undignified but practical approach:

Today we shall pay a visit to the frog world. As one might expect among the frogs, laws are a bit odd. In fact, most laws just are not there at all. And so it is, that there is no objection to having one frog swallow another frog. The surprising truth is this—there is but one law in the frog world: never may 'cute frogs sit side by side. If they did, it would look like this: *ὀπλίτης*.

Therefore, if we are willing to obey the law, we may watch the frogs jump. As we approach the pond, Charon has them sing for us a rolling rendition of *βοεκεκεκέξ κοᾶξ κοᾶξ*. But not only that—we find them all arranged in two neat rows (has Herr Schwyzzer been here?) on as many rows of logs. Here is the first row:

καλοί.
ἄνθρωποι.
στρατιῶται.
ὀπλίτης.
σκηνή.

We notice that most of the frogs are 'cute, though not quite all. But now we may be able to see both rows at once:

καλοί εἰσι.
ἄνθρωποι εἰσι.
στρατιῶται εἰσι.
ὀπλίτης τις.
ὀπλίτης ἐστίν.
σκηνή ἐστίν.

Charon gives the command: *κοᾶξ κοᾶξ*—and watch them jump! The frogs on the left remain in their places, while those on the right take off.

The first frog on the right jumps, and reaches the end of next log. He reaches it, but—alas!—there he finds another 'cute frog with wide-open mouth: he is swallowed up, and no more is seen of him:

καλοί εἰσι.

The second frog also takes a jump to the end of the next log. But no frog is there to swallow him, and there is no 'cute frog next door, and so he just stays there:

ἄνθρωποι εἰσι.

The third frog leaps next. He finds a frog next to him—but it is a fat frog, not a 'cute frog. And so he is allowed to stay:

στρατιῶται εἰσι.

Now the fourth frog does not fare so well. He takes his jump. But—too bad! On reaching the end of the log, he finds that there is a 'cute frog sitting next to him:

ὀπλίτης τις.

He becomes alarmed, and takes a large jump back. He falls off his own log, and out into empty space, and is never heard from any more:

ὀπλίτης τις.

The fifth frog now takes off. He also finds a 'cute frog next door, and, being afraid, he jumps back. But luckily, the log from which he started is larger than the one the fourth frog had, and so his great jump lands him back on the end of it, instead of dropping him off into empty space:

ὀπλίτης ἐστίν.

Finally, our last frog takes off. But he suffers a terrible fate: for on the end of the log there is waiting a huge fat frog (not even a 'cute one) who promptly swallows him, and he is seen no more:

σκηνή ἐστίν.

And so, finally, here are all our frogs in their new resting places:

καλοί εἰσι.
ἄνθρωποι εἰσι.
στρατιῶται εἰσι.
ὀπλίτης τις.
ὀπλίτης ἐστίν.
σκηνή ἐστίν.

The reason why two 'cute frogs get high strung if they sit side by side is this: the first 'cute frog raises his voice high (probably a musical fifth). If the next frog tries to raise his another fifth above the first fifth—well, just try it yourself!

(The Reverend) Wm. G. Most

Loras College,
Dubuque, Iowa

Honors to B. L. Ullman

A slender *Festschrift*, entitled *Studies in Honor of B. L. Ullman*, was presented in "cenotaph" form (bindings enclosing blank pages) to the *honorandus* at an informal gathering of friends during the Annual Dinner of the AIA-APA, at Hotel New Yorker, New York, December 29, 1953. The volume is expected to appear in its complete form during the current year of 1954. It has been prepared, somewhat in intimate family circle style, from among his former students and present and former faculty associates. It is thought to be somewhat unique, in that each article it will contain is being paid for by its writer, and that other friends not including articles are none the less contributing to the fund. It is thus hoped that the volume will be at least largely solvent at the time of publication; some additional returns, it is expected, will be realized from sales.

Articles and essays from the following persons will make up the content: Walter Allen, Jr. (University of North Carolina), Edmund G. Berry (University of Manitoba), Richard T. Bruère (University of Chicago), Wallace E. Caldwell (University of North Carolina), Marvin L. Colker (University of Virginia), Hardin Craig (University of Missouri), Norman J. DeWitt (University of Minnesota), Norman W. DeWitt (Victoria College, Toronto), Henry D. Ephron (University of Montana), P. H. Epps (University of North Carolina), J. Penrose Harland (University of North Carolina), William C. Korfmacher (Saint Louis University), J. A. O. Larsen (University of Chicago), Lillian B. Lawler (Hunter College), Gladys Martin (Mississippi State College for Women), Robert A. Pratt (University of North Carolina), Dorothy M. Robathan (Wellesley College), Dorothy M. Schullian (Cleveland, Ohio), Gertrude E. Smith (University of Chicago), Dorrance S. White (State University of Iowa), and Ortha L. Wilner (Milwaukee State College).

Editorship of the *Studies* is in the hands of three former "Ullmanites"—Lillian B. Lawler of Hunter College, Dorothy M. Robathan of Wellesley College, and William C. Korfmacher of Saint Louis University. Printing and handling are being done under the aegis of THE CLASSICAL BULLETIN, Saint Louis University, 3650 Lindell Boulevard, Saint Louis 8, Missouri; copies, when ready, may be ordered there at \$4.00 each.

Foundation—"The Renaissance Society of America"

Letters to various potentially interested persons were mailed during December, 1953, from the American Committee on Renaissance Studies, under the signature of Professor George B. Parks (Queens College), chairman of The Executive Committee, inviting the recipients to join "in founding The Renaissance Society of America, for the purpose of promoting interchanges among the various fields of specialization, such as art, architecture, bibliography, classical and modern literatures, history, philosophy, religion, the sciences, and any other subject which concerns the Renaissance."

Accompanying the letter is a page of "background information and plans," setting forth sundry items of interest. In part, it relates the action of the ACLS in 1938 which established a Committee on Renaissance Studies; this Committee has aided scholarship in the field and has to its credit, *inter alia*, the formation of several regional conferences on Renaissance studies. Again, in 1947, with some aid from the ACLS, Professor Frederick Sternfeld, of Dartmouth College, established a quarterly journal (in pamphlet form) called *Renaissance News*, and thereby provided an invaluable outlet of information on the regional conferences, bibliographical items both American and foreign, and the pertinent resources of libraries and museums.

Finally, in 1952, "the ACLS authorized its Committee on Renaissance Studies to call a meeting representing as many as possible of the various groups and specialized interests active in the fields." The meeting was held at Columbia University on January 31, 1953, and organized the American Committee on Renaissance Studies; from this group "an Executive Committee was chosen and instructed to investigate the best means of providing a more complete integration of Renaissance scholarship among all the pertinent disciplines." The best answer was the proposal to form The Renaissance Society of America.

Plans outlined in the December letter invited those interested to become "founders" of the new society, which is slated to take over and perhaps expand somewhat *Renaissance News*. Membership fees have been set as follows: *regular*, \$4.00 annually; *sustaining*, \$10.00 annually; *patron*, \$25.00 annually. Communications may be addressed to Mr. Parks at: 112 Low Library—General Delivery, Columbia University, New York 27, N.Y.

Scholarships of Classical Interest

Students interested in advanced work in the classical languages are seldom aware of the very large number of scholarships and fellowships available—many of them extremely attractive—at various American institutions of higher learning. Without attempting in any way to be complete, THE CLASSICAL BULLETIN is happy to call attention to the following which have come to its notice and seem still to be within the time limits of application, in addition to others which it has announced from time to time.

American Numismatic Society—Grants for Summer Study in Numismatics, 1954: ten grants-in-aid, each worth \$500.00, for study at the Society's "third Seminar in Numismatics to be held at its museum, June through August, 1954." They are available "to students of high competence who will have completed at least one year's graduate study" in classics, archaeology, Oriental languages, history, economics, art history, or other humanistic fields. Completed applications must be filed by March 1, 1954, with: The American Numismatic Society, Broadway between 155th and 156th Streets, New York 32, N.Y.

Bryn Mawr College: graduate fellowships (worth \$1,700.00 each) and resident scholarships (worth \$1,000.00 each) in classical archaeology, Greek, and Latin; and also the Howard L. Goodhart Fellowship in Mediaeval Studies (worth \$1,700.00). Applications should be received by March 1, 1954, at: The Office of the Dean of the Graduate School, Bryn Mawr College, Bryn Mawr, Pennsylvania.

University of Missouri: the Walter Miller Graduate Scholarship in Classics, worth \$600.00, and applicable for a program towards the Master's degree. Applications must be in by March 1, addressed to Professor William E. Gwatkin, Jr., Director of Department of Classical Languages and Archaeology, University of Missouri, Columbia, Missouri.

Saint Louis University: one graduate fellowship, worth \$1000.00 to \$1,200.00, applicable for work towards the Master's degree or Doctorate in classical languages. Applications must be in by March 1, addressed to: The Reverend Robert J. Henle, S.J., Dean, Saint Louis University Graduate School, 221 North Grand Boulevard, Saint Louis 3, Missouri.

Stanford University: five fellowships, each worth \$2,100.00, available yearly for applicants for the Ph.D. degree in the new "Graduate Honors Program in Humanities," which is described "as a supplement to, and not as a substitute for, departmental specialization" in classics, English, Germanic and Romanic languages, history, speech and drama, philosophy. Information may be had from: Professor F. W. Strothmann, Director, Graduate Honors Program in Humanities, Room 243, Stanford University, Stanford, California.

Christmas Meetings of the AIA-APA

A notably fine attendance marked the Christmas Meetings of the Archaeological Institute of America (the Fifty-fifth) and the American Philological Association (the Eighty-fifth), convening jointly at Hotel New Yorker, December 28-30, 1953. The registration was in excess of 525 persons. In addition to various separate meetings in the two associations, there were several joint sessions. Professor Henry T. Rowell, president of the Institute, presided at a joint session on the evening of December 28, when President Benjamin Dean Meritt of the American Philological Association gave his presidential address on "Indirect Tradition in Thucydides." On this occasion, too, the APA "Award of Merit" was presented to Professor T. Robert S. Broughton, for his work on the Roman magistrates. The two organizations again met jointly on the afternoon of December 29, for a panel or symposium on "The Age of Hadrian"; and lastly on the evening of the same day, for the annual dinner, which was followed by a showing of the new archaeological film, "Egypt—A Journey into the Past," presented by its makers, Mr. and Mrs. Ray Garner, of the American Research Center in Egypt.

An important feature of the APA business meeting on December 30 was the giving of the reports of the "Committee on Education and Training of Teachers" and of the "Committee on Educational Training and Trends"—each showing the proper concern of the APA for the future of classical studies in the schools of the nation and for the most efficacious training of those who are to teach them. At this same meeting, the APA elected the following officers for the new association year: president, T. Robert S. Broughton, Bryn Mawr College; first vice-president, Harry Caplan, Cornell University; second vice-president, George Eckel Duckworth, Princeton University; secretary-treasurer (replacing the veteran of long service, Meriwether Stuart, of Hunter College), Paul Lachlan MacKendrick, University of Wisconsin; editor, Francis Redding Walton, Florida State University.

Among various items in the report of the Committee on Educational Training and Trends, particular interest attaches to the "Proposals for the Training of the College Scholar-Teacher in the Classics," a statement handled under these headings: (a) "Definitions and Assumptions," (b) "Program for the Training of the Scholar-Teacher," and (c) "Summary." Certain remarks made here are in striking contrast to the traditional concept of the college classics instructor; all the remarks are worthy of serious pondering. A broad view is taken of the classical discipline: "the field of classics is inter-disciplinary in character and embraces language, literature, art, philosophy, religion, history, science, law, government and economics." Further, it is said, at least one of the classicist's pursuits "is the quest for a comprehension of man, his setting, his activities, particularly his moral conduct." Again, it is pointed out that ideally "the classicist has a threefold function, that of scholar, of teacher, and of research specialist."

As to the training of the "scholar-teacher," the report maintains that in the graduate school curriculum "undoubtedly in some, if not all institutions, there should be a modification of present programs which all too often have been designed for the training primarily of the scholar-researcher rather than the scholar-teacher. Some few graduate schools quite properly should continue in the production of the former without slighting training for the latter, but the classics (in America at least) cannot afford graduate programs that set up the research specialist as the important, top-ranking product."

A proposal is made also for a strengthening of the Master of Arts degree and its reinstatement towards "substantial accomplishments in the field. This might be effected in many institutions by extending the work-time to two years and requiring a satisfactory performance on the Ph.D. General Examinations."

It was announced that the joint meeting of the two societies in 1954 (December 28-30) would be in Boston; and in 1955 (December 28-30), in Chicago.

Book Reviews

Five *Ancient Christian Writers* Volumes (Westminster, Maryland, The Newman Press): William P. LeSaint, S.J., *Tertullian, Treatises on Marriage and Remarriage: To His Wife, An Exhortation to Chastity, Monogamy*. 1951. Pp. viii, 196. \$3.00. P. DeLetter, S.J., *St. Prosper of Aquitaine, The Call of All Nations*. 1952. Pp. vi, 234. \$3.25. Thomas C. Lawler, *St. Augustine, Sermons for Christmas and Epiphany*. 1952. Pp. vi, 249. \$3.25. Joseph P. Smith, S.J., *St. Irenaeus, Proof of the Apostolic Preaching*. 1952. Pp. viii, 233. \$3.25. Ludwig Bieler, *The Works of St. Patrick. St. Secundinus, Hymn on St. Patrick*. 1953. Pp. vi, 121. \$2.50.

The general plan of the *Ancient Christian Writers* is so well known that it hardly needs description. Each volume contains an accurate but literary translation of a significant work, or related shorter compositions, of an early ecclesiastical writer. The translation is prefaced by an introduction giving a clear picture of the author's place in history, the nature of his work, its excellences and limitations. The text is carefully annotated with frequent references to ancient and modern authorities. Each new volume of the series has been a major contribution to patristic studies, and the five translations here reviewed are no exception to this general rule.

Father LeSaint has translated the three tracts of Tertullian which deal with the question of second marriages: *Ad Uxorem, De Exhortatione Castitatis, and De Monogamia*. As Father LeSaint has judiciously observed, "the parts here are of greater significance than the whole. For the theme of all three compositions is one which seems to have little pertinence today" (*Marriage*, p. 3). Yet these parts are well worth perusing, both for their style and content, since they came from the pen of the most brilliant ecclesiastical writer of the West before Saint Augustine. The translator has been highly successful in turning into English the scathing sentences and pungent paragraphs of the ancient African. The second part, of the *Ad Uxorem*, in which Tertullian describes the dangers of "mixed marriages," is as valuable today as it was in the early third century. It contains as well, "passages of real beauty and concludes with an appreciation of Christian marriage which is unsurpassed in patristic literature" (*Marriage*, p. 7). In the other two essays Tertullian shows less esteem for this sacrament, and his complete rejection of second marriages in the *De Monogamia* shows his ultimate lapse into rigoristic Montanism.

The Call of All Nations is the first English translation of the *De Vocatione Omnium Gentium*, "a controversial work written against the Semi-Pelagians about the year 450, probably at Rome" (*Call*, p. 3). The author "examines the problem of the salvation of all men from a double aspect. If God's salvific will is universal—and of this there can be no doubt—how is it that many are not saved, or, as the author prefers to view it, how is it that many do not receive the grace that saves (Book One)? And inversely, if many are not saved or do not receive the grace that saves, how can there really be in God a universal salvific will (Book Two)?" (*Call*, p. 11). The *De Vocatione* is important in the history of dogma in that it is the first explicit attempt to solve the problem of the salvation of infidels. In the course of his argument the author remarks: "We believe that God's Providence had willed the expansion of the Roman Empire as a preparation for His design over the nations, who were to be called into the unity of the Body of Christ: He first gathered them under the authority of one empire" (*Call* 2.16, p. 120). Father DeLetter maintains with Dom Cappeluyens and other modern patrologists that the lay admirer of Saint Augustine, Saint Prosper of Aquitaine, was the author of the *De Vocatione*. To the arguments which they have used to support this opinion may now be added a detailed analysis of the prose rhythm which has been made by Joseph J. Young in his *Studies on the Style of the 'De Vocatione Omnium Gentium'*: "The study of the clausulae . . . furnishes strong evidence that the author of the *De Vocatione Omnium Gentium* was . . . Prosper of Aquitaine" (*Catholic University Patristic Studies* 87 [Washington 1952] 179). Thomas C. Lawler has chosen from among the 685 admittedly genuine sermons of Saint Augustine, "one delivered on an unknown date near Christmas: . . . thirteen given on Christmas Day; one possibly delivered on Christmas Day; two on New Year's Day; and . . . six on the feast of Epiphany (*Sermons*, pp. 7-8). These are all typically Augustinian—profound, but also personal, not always logically organized, but with numerous passages of rare beauty and keen psychological insight.

The *Proof of the Apostolic Preaching* is listed by Eusebius of Caesarea among the works of Saint Irenaeus, the late

Advertisement

A Floating Summer Seminar Around the Mediterranean

A tour will be conducted by Professor David M. Robinson, head of the Department of Art and Archaeology at the Johns Hopkins University for 46 years and now Professor of Classics and Archaeology at the University of Mississippi. There will also be lectures by other distinguished professors familiar with the different sites and their history. University credit will be given.

Arrangements can be made to go by boat or aeroplane to Europe or to sail on the *Vulcania* from New York, June 15, with Dr. and Mrs. Robinson. On July 14 all parties will assemble at Naples to sail on our own cruiser, the *Pace*, air-conditioned, returning to Venice August 14.

In addition to 3 days in Florence and 5 days in Rome, the tour will include: Lisbon, Barcelona, Naples, Palermo, Messina, Syracuse, Alexandria, Cairo, Palestine, Beirut, Baalbek, Damascus, Jerusalem, Rhodes, Thera, Delos, Mykonos, Patmos, Samos, Smyrna, Sardis, Ephesus, Lebos, Troy, Dardanelles, Istanbul, Samothace, Saloniki, Olynthus, Athens, Pireaus, Delphi, Corinth, Nauplia, Tiryns, Mycenae, Epidauros, Knossos, Corfu, Dubrovnik, Split, Venice.

College credit can be obtained by those who desire it.

Cost: \$1,265.00 — \$2,000.00

For details please write:

PERSONS-LANDSEE TRAVEL SERVICE

P.O. Box 419

Saint Petersburg, Florida

second-century bishop of Lyons. No Greek text of this apologetical handbook has survived, but in 1904 an Armenian version of it was found in a manuscript belonging to the church of Our Lady at Erevan by the Most Reverend Archimandrite Karapet Ter Mekerttshian, and subsequently published. The thirteenth century Armenian manuscript is a copy of a sixth century translation. The Armenian text seems to have been intended as a key for a student of the original Greek. Instead of imitating the style of the Armenian which "at its worst . . . approaches the type 'The hand-shoes, which on the table were, have I in the pocket put'" (*Proof*, p. 10), Father Smith "has aimed at producing a readable English text which should represent . . . Irenaeus's work, while still remaining a translation of our manuscript, and not a paraphrase" (*Proof*, p. 11). Saint Irenaeus relies almost entirely on the Old Testament for his arguments to show the basis on which the apostolic preaching rests. His exegesis is at times quite original, and often moving.

Ludwig Bieler, an indefatigable researcher in Patrician traditions, translates the quaint *Confession* of Saint Patrick, his *Letter to the Soldiers of Coroticus*, various other short pieces that are attributed to Saint Patrick's pen, the *Hymn on St. Patrick* by Saint Secundinus, and the *Lorica*, or *Breast-Plate* of Saint Patrick, an Old Irish morning prayer, whose "composition by St. Patrick, is a possibility that should not be rashly dismissed" (*Works*, p. 67). The introduction gives an excellent summary of the present status of Patrician studies. The *Lorica* contains the wonderful, oft-quoted lines:

Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks of me,
Christ in every eye that sees me,

Christ in every ear that hears me—(*Worship*, p. 71).

To the editors and readers of THE CLASSICAL BULLETIN, the continued progress of the *Ancient Christian Writers* is most grateful. The high standard which the late Reverend James A. Kleist, S.J., set in his translations for the first and sixth volumes of this series has been consistently maintained. These volumes are not only of great value to scholars, but they are also of interest to all who are concerned with the preservation of the Christian and classical tradition. The early writers of the Church were the first to bridge the gap between the Judaeo-Christian and Greco-Roman traditions. A knowledge of the Fathers of the Church who integrated the culture of the Western World is more necessary today than it has been for centuries. As Christopher Dawson has recently observed, "the position of the modern Catholic resembles that of the primitive Christian in so far as he also is the heir of the great tradition of sacred culture which has been lost by our modern secularized civilization" (*Commonweal* 59 [December 4, 1953] 219). We are confronted with the same problems which confronted the apologists of the early Church. To many of these questions they have given the "classical" answers in works which are more simple and direct than the more elaborate writings of later Christian philosophers and theologians.

What Professor Raubitschek has recently maintained with regard to the reading of the pagan classics in college, may be applied, *mutatis mutandis*, to the spiritual classics of Christian antiquity: "There is no better and more appropriate introduction to thinking than the careful reading and examination of the books of these classical authors which have come down to us. They excel not only in beauty, simplicity, and universality, but the freshness of their approach corresponds to that of the still uneducated mind of young men and women. . . . This is not to say that the great authors of classical antiquity wrote only for college students but rather that college students are apt to understand these authors better than later writers who base their own thinking in turn on the classical writers" (*Folia* 7 [1953] 89-90).

M. Joseph Costelloe, S.J.

Saint Stanislaus Seminary,
Florissant, Missouri

By a strange freak of history, it was at the Greek capital that Latin scholarship finally faded away, Priscian and Tribonian wrote at Constantinople; and the western world received its most authoritative works on Latin grammar and Roman law, not from the Latin Empire, nor from one of the Latin-speaking kingdoms which rose on its ruins, but from the half-oriental courts of Anastasius and Justinian.—Mackail.

Materials Available through the Office of The Classical Bulletin

Richard E. Arnold, S.J., Editor

CLASSICAL ESSAYS PRESENTED

TO JAMES A. KLEIST, S.J.

Containing an INTRODUCTION by the Editor, with articles by Walter R. Agard, William H. Alexander, Norman J. DeWitt, Charles C. Mierow, Clyde Murley, John A. Scott, Francis A. Sullivan, S.J.

Each, \$2.50

Thomas P. Byrne, S.J.

FACETE DICTUM: A LATIN READER WITH A DASH OF HUMOR

Light-hearted reading for those with a year and a half or more of systematic training in Latin.

Each, \$1.00

General Index

TO VOLUMES 1-25 OF THE CLASSICAL
BULLETIN (1924-1949)

Each, 50c

William R. Hennes, S.J., and Richard E. Arnold, S.J.

IRIS: A READING LIST OF ARTICLES SELECTED FROM CLASSICAL PERIODICALS

Chosen from nine periodicals, from the beginning of each until August 1, 1941.

Leo M. Kaiser

T. MACCIUS PLAUTUS, THE CAPTIVES: EDITED WITH INTRODUCTION, NOTES, AND VOCABULARY

Intended for rapid reading in lower classes.

Each, \$1.25

William C. Korfmacher

OTHLONI LIBELLUS PROVERBIORUM

Critical and annotated edition of an eleventh-century proverb collection.

Each, \$2.00

O. J. Kuhnmuensch, S.J.

AIDS FOR THE RHYTHMIC READING OF VERGIL

SOME AIDS TO LATIN

Each, 5c; in lots of 12 or more, each, 4c

Raymond V. Schoder, S.J.

CLASSICAL BOOKS FOR HIGH SCHOOL NEEDS

Each, 5c; in lots of 12 or more, each, 4c

Sense-Line Texts . . .

Cicero, IN CATILINAM ORATIO PRIMA
(Peterson)

Cicero, IN CATILINAM ORATIO TERTIA
(Bachhuber)

Cicero, IN CATILINAM ORATIO QUARTA
(Giunta)

Cicero, PRO ARCHIA (Peterson)

Each, 25c; in lots of 12 or more, each, 20c

Address:

The Classical Bulletin

3650 Lindell Boulevard, St. Louis 8, Mo.

All items are sent postage prepaid if
remittance accompanies the order

